THE DECLARATION OF THE TRUE PRESBYTERIANS WITHIN THE Kingdom of *Scotland*;

CONCERNING

Mr. GEORGE WHITEFIELD, and the WORK at *Cambuſlang*.

Iſai. 8. 20. *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is becauſe there is no Light in them.*

GLASGOW:

Printed in the YEAR, MDCCXLII.

The DECLARATION, PROTESTATION and TESTIMONY of the ſuffering REMNANT of the *Anti-Popiſh, Anti-Lutherian, Anti-Prelatick, Anti-Whiteſieldian, Anti-Eraſtian, Anti-Sectarian,* true *Presbyterian,* Church of CHRIST in *Scotland.*

Publiſhed againſt Mr. GEORGE WHITEFIELD, *and his Encouragers: And againſt the Work at* Cambuſlang, and other Places.

AMONG the many ſingular Bleſſings, Favours and Mercies, that our good and gracious God, hath out of his infinite Love beſtowed upon us, the People of *Scotland,* ever ſince the Light of the glorious Goſpel of Jeſus Chriſt ſhin'd in this Land, this is one; The utter Averſion that hath been among the Godly at all Times, when true and undefiled Religion was owned by any in this Iſland, at *Prelacy* the Mother, and *Popery* the Daughter, of Myſtery *Babylon,* the Mother of Harlots, and Abominations of the Earth, who hath long defiled all the Nations in *Europe* with the Wine of her Fornications, ſpiritual Whoredoms and Abominations. As the erecting of *Prelacy* by *Palladius,* who was ſent by Pope *Celeſtine* to this Land about the

Year 452, was the firſt Cauſe of corrupting and interrupting of the pure Doctrine, Worſhip, Government and Diſcipline of Jeſus Chriſt, which was ſo early, by the Mercy of God, eſtabliſhed in this Nation; and bringing the whole Nation under the Bondage and Slavery of *Popiſh* Idolatry, which it continued in about a thouſand Years: So it is obſervable, ever ſince that Time that *Prelacy* had its firſt Being and Beginning in *Scotland*; that the Purity of Doctrine, Practice of Holineſs and a Goſpel Converſation, was never known to be among ſuch as were either Owners, or Favourers of abjured *Prelacy*. Neither did the Purity of Doctrine and Worſhip, the impartial Exerciſe of Church Diſcipline, the Power of Godlineſs, and Life of practical Religion, ever proſper in this Nation, under the Eſtabliſhment of *Prelacy*, and Toleration of Sects and Hereſies, except among theſe who were in ſtated Oppoſition to theſe Myſteries of Iniquities. Nor can there be ſo much as one Inſtance given, that ever there was a *Dioceſian* Biſhop or tolerate Sectarian in this Land, who were ſingle, ſound and ſincere, in the true and pure Worſhip and Service of God in their own Practice, or Promoters of that Doctrine which is according to Godlineſs among others: For the Lord hath ever ſet ſuch blea Marks of his Diſpleaſure upon prelatick and ſectarian Teachers, as hath evidenced them to be Plants, that his heavenly Fa-

Father never planted, which in due Time he will root up, *Matth.* 15. 13. And all the Favour and Friendſhip, that ever *Prelacy* and *Sectarianiſm*, had in this Land, was alwiſe among ſuch, as were deſtitute of the Truth, tainted with ſome Error or other, immoral in their Converſation, or ſuch as preferred their own vain Imaginations, Self-Intereſts, and the pleaſing of ſuperior Powers, above the Rule of God's Word, the precious Intereſts of Jeſus Chriſt, and pleaſing of the Lord: For the Godly of all Ranks, ever had theſe Evils in Abomination, as Tares which the Devil, out of Envy at the good Seed of the Goſpel, did ſow in the Field of the viſible Church when Men were ſleeping in Security, *Matth.* 13. 25.

If we look back to the faithful Contendings of our worthy Anceſtors, in the Days of King *James* VI. and *Charles* I. againſt this Plague of *Prelacy*, we may ſee how deteſtable it was to all the true Fearers of the Lord at that Time: And if we take a View of the true undaunted Zeal and Courage of the Godly, who ſuffered ſo many Cruelties in this Land under the laſt prelatick Perſecution, who took joyfully the ſpoiling of their Goods, and jeoparded their Lives unto the Death, in the high Places of the Fields, *Heb.* 10. 34. *Judges* 5. 10. We will ſee that they had ſuch a full Perſwaſion of the Sinfulneſs of *Prelacy*, that they would rather undergo the worſt and greateſt of Afflicti-

ons,

ons, Sufferings and Perſecutions, that their Enemies could invent againſt, or afflict upon them, rather than to taſte, touch or handle with *Prelacy*, or any other forbidden Thing in the Worſhip and Service of God.

But while we make mention of the Faithfulneſs and Zeal of the Godly in this Land in former Times, we may bluſh and be aſhamed at the baſe Degeneracy of ſuch as make Mention of the God of *Iſrael*, and call themſelves of the Holy City, *Iſai.* 48. 12. We mean the preſent *Luke-warm*, *Laodicean* Miniſters, and Profeſſors of this *Eraſtian* Church, whoſe Ways are ſuch as may aſtoniſh the Heavens, and make them horribly afraid, and very deſolate, becauſe they have forſaken the Lord the Fountain of living Water, his true covenanted Cauſe, Truth and Ways; and have hewen out to themſelves broken Ciſterns that can hold no Water; in walking after the Imagination of their own Hearts, and gadding about to change their Ways, by going in the Way of *Egypt* and *Aſſyria*, to drink the Waters of *Sihor* and the River, even the poiſonable Puddles of *Prelacy* and *Sectarianiſm*, from which it ſeems they will never be reclaimed, till the Lord, in his juſt Diſpleaſure, make their own Wickedneſs to correct them, and their Backſliding to reprove them in ſome diſcernable Way, *Jer.* 2. 12, 13, 18, 19. Ah! How ſad and lamentable is it to heartell of the Carriage and Conduct of Men, who

who call themſelves *Presbyterian* Miniſters, who ſhould be a good Example to others, eſpecially to thoſe whom they profeſs to have the paſtoral Charge of, falling into ſuch an extreme Degree of dangerous Apoſtacy, and backſliding from the covenanted God of *Scotland*, and all his covenanted Ways, as to call, invite, and join in full Communion in Word and Sacrament with Mr. *George Whitefield* an abjured prelatick Hireling of as lax Toleration Principles, as any that ever ſet up for the advancing of the Kingdom of Satan, and teaching their Pariſhoners by their black Example to fall into the ſame Exceſs of Backſliding and departing from the Lord. Oh! how baſe and contemptible hath the Lord in his Juſtice made them before all the People; for the Wrongs they have done to him, his Glory, Cauſe, Intereſt, and People now, when they are calling, inviting, and almoſt as highly eſteeming, this wandring Star *Whitefield*, who ſtirs his Courſe according to the Compaſs of Gain and Advantage, and his vain glorious Orations, as theſe brutiſh People did proud *Herod*, who gave the Shout and ſaid, *It is the Voice of God, and not of Man. Acts* 12. 21, 22. And that becauſe he with his enthuſiaſtick-like Raptures, and deluded Experiences, multiplies their Congregations, and regains their loſt Credit among their own Hearers. Ah! whither will they cauſe their Shame to go? *Tell it not in Gath, publiſh it not in the Streets*

Streets of Askelon, leſt the Daughters of the Philiſtines rejoice, leſt the Daughters of the uncircumciſed triumph, 2 *Sam.* 1. 20. Ah and alas for it! how may the Idolatrous Church of *England*, and the Anti-chriſtian Church of *Rome*, ſing, rejoice, and make merry, now when they hear tell of ſo many in the Church of *Scotland*, which was once terrible like an Army with Banners, againſt all the known Enemies of Chriſt's Kingdom; now muſtering under the Banner of a baſe *Engliſh Impoſture*, whom, it ſeems, they have made choice of as their Commander in Chief, that ſo he, with ſuch of the Miniſters of this *Eraſtian* Church (who are his free Volunteers) as he thinks fit to prefer, as his under Captains and Field-officers, may lead the whole covenanted Kingdom of *Scotland* back to *Egypt* and *Babylon*, to the Bondage and Slavery of *Popery*, *Prelacy* and *Sectarianiſm*.

If the Godly who ſuffered Fining and Confining, Spoiling and Plundering, Impriſoning and Torturing, Baniſhing to foreign Nations, and Selling as Slaves to new Plantations, Cold and Hunger, Hidings and Wanderings, in Deſerts, in Mountains, in Dens and Caves of the Earth, for their Non-conformity with *Prelacy*, and refuſing to join in Worſhip with abjured *Curates*, were now living to ſee Men and Women, who call themſelves Presbyterians, admiring at, and wondering after this old deformed Harlot, *Prelacy* the Mother o

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Antichriſt, by joining freely, without Compulſion, in Church-communion with an *Engliſh* prelatick Prieſt, and eſteeming him ſo highly, as if he were ſome other Thing than a mortal Creature; they would ſurely be ſuprized to ſee their degenerate Poſterity, as far forſaken of God, and as far enſnared by Satan, as the Children of *Iſrael* were, when in an unſanctified Fit of Madneſs, they were dancing about the golden Calf, to the Diſhonour of God, and their own Sin and Shame among their Enemies, *Exod.* 32. 17, 25. And they might with Safety conclude, that either they ſuffered in Vain, or elſe, which is much more certain, that this Generation generally are greatly endangering themſelves, by walking with Pleaſure in contrary Courſes from theſe Ways of Truth, wherein they found the Lord's Approbation, and Peace and Safety to themſelves.

And if theſe faithful, and famous Miniſters Mr. *James Guthrie*, Mr. *John Kid*, Mr. *John King*, Mr. *Richard Cameron*, Mr. *Donald Cargill*, Mr. *James Renwick*, and the reſt of our highly honoured Martyrs, who were ſacrificed to *prelatick* Wrath, in Fields on Scaffolds, and in Seas, *and overcame by the Blood of the Lamb, and by the Word of their Teſtimony, and feared not their Lives unto the Death, but reſiſted unto Blood, ſtriving againſt* the *Sin* of complying with abjured *Prelacy*. *Rev.* 12, 11. *Heb.* 12. 4. were now living to ſee, or

hear tell, what is fallen out in Covenanted *Scotland* among Men who call themſelves *Presbyterians*, who are inviting and employing, the moſt *Latitudinarian prelatick Prieſt*, that ever eſſayed to confound and unite unto one almoſt all Sorts and Sizes of *Sects* and *Hereſies* whatſomever, with orthodox Chriſtians; to aſſiſt them at their moſt Solemn Occaſions, and not only admitting him to profane the holy Things of the Lord, by partaking of the Lord's Supper himſelf, but alſo by employing him to preach, exhort, ſerve Communion-Tables, and to take the Bread and Wine, the Elements whereby Chriſt's Body and Blood are repreſented in this holy Ordinance, in his foul *prelatick ſectarian* Hands, and to break and divide the ſame among their Communicants, as if he were a lawful Miniſter of Jeſus Chriſt, who had his Commiſſion to preach the Goſpel, and to adminiſter the Seals of the Covenant of Grace: They might be afraid, that *Scotland* is now fallen away from the Lord by a perpetual Backſliding, that *he hath forſaken his Houſe, left his Heritage, and given* his Church which was once *the dearly Beloved of his Soul*, to the worſt of her Enemies; and bound them under this Sentence, *They are joined to Idols, let them alone, Jer.* 8. 5. *Jer.* 12. 7. *Hoſ.* 4. 7. Since they by their Practice are ratifying and approving the ſhedding of the Blood of the Saints, for their Non-conformity with *Prelacy*; as if it had been good Service done to God,

God, and are condemning all that they contended for; and juſtifying all that they witneſſed againſt. And conſidering this, there is great Reaſon to fear that our highly honoured *Martyrs*, and other *faithful Witneſſes* will riſe in the Judgment againſt this Generation, who are condemning all their Zeal and Faithfulneſs, and burying all their faithful Teſtimonies againſt *Prelacy* and *Sectarianiſm*, in deep Forgetfulneſs. Alas! it ſeems that the Miniſters and Profeſſors of this Eraſtian Church are reſolved upon ſuch an Exceſs of Defection and Apoſtacy, as that they ſhall defy any who ſhall come after them, either to outrun or overtake them in their ſinful Courſes. And alas! this looks like the Time, wherein the Devil is come down to *Scotland*, *having great Power, becauſe he knoweth that he hath but a ſhort Time*, *Rev.* 12. 12. for it is a great Sign that the Day of *Scotland*'s Viſitation is near, when *the Abomination, that is haſtning on Deſolation, is ſtanding in the holy Place*. *Matth.* 24. 15. And this is made out with a Witneſs, when one of the Idolatrous Prieſts of the *prelatick* Church of *England*, is employed to ſtand at a Communion Table with Bread and Wine in his Hands, to break and diſtribute among Nominal-presbyterian Communicants in the Church of *Scotland*; which is and ought to be for a Lamentation: and that which ſhould be both mourned for, and witneſſed againſt.

And therefore, altho' we judge ourſelves to be both unworthy, and very inſufficient of ourſelves, either to witneſs for Truth or againſt Defection; yet we cannot be altogether ſo ſilent, as to ſuffer ſuch an unparalleled Wickedneſs as this is, to paſs without a Witneſs and Teſtimony againſt. We then who are the contending and ſuffering Remnant of the true *Presbyterians* of the Covenanted Church of Chriſt in *Scotland*, who are ſtill endeavouring through Divine Aſſiſtance to adhere to the ſworn-to Principles of the true covenanted *Presbyterian* Church of Chriſt in *Scotland*; which are clearly laid down in the Word of God, and repreſented to the World; in our laſt *Declaration* publiſhed at *Linlithgow*, December 18*th*. 1740. Page 9, 10, 11, 12, 13. which we own and deſire ſteadfaſtly to adhere unto, Do hereby in Homologation of the ſame, and of all our former faithful Declarations, Proteſtations, and Teſtimonies, given for Truth againſt Defection, Enter our Proteſtation, Witneſs and Teſtimony againſt *George Whitefield*, and againſt all his Encouragers, who are following him in his pernicious Ways, and owning him as a Miniſter of the Goſpel. And this we do for theſe Grounds and Reaſons following,

1, Becauſe with Reſpect to his own perſonal Qualifications he is not of a blameleſs Converſation, as the Word of God requires all Miniſters of the Goſpel to be. 1 *Tim.* 3. 4. *Tit.* 1. 7. But is a ſcandalous Idolater, being

ng a Member of the Idolatrous Church of *England*, who ſimbolizeth with the idolatrous Church of *Rome* in many of her Idolatries; as the Croſs in Baptiſm, which is the making of an Image and Likeneſs of a Thing upon Earth, and is one of the Idolatries forbidden by God in the ſecond Commandment. *Exod.* 20. 4. Kneeling at the receiving of the Lord's Supper, which is a worſhipping of the Creature, and one of the groſs Idolatries, which the Lord hath forbidden in the firſt Commandment, *Exod.* 20. 3. Bowing towards the Eaſt, bowing at naming of the Name Jeſus; the Surplice, Mytre, and other popiſh Veſtments, and Badges of the Pope's Livery; their Collects, Litaneſs, and ſet Forms of Prayer, private Baptiſms, private Communions, confirming of Children, churching of Women, the Ring and other idolatrous Rites in Marriage, obſerving of many idolatrous Feaſts and Faſts: And Days abuſively called Saints Days and holy Days; which Obſervation of Days and Times, is expreſly contrary to the Word of God, *Deut.* 18. 10. *Gal.* 4. 10. No Day being holy by Divine Inſtitution, but the Lord's Day only, which hath this Prerogative above all other Days, that it ſhould be keep'd holy. *Exod.* 20. 8. All which Idolatries of the prelatick Church of *England*, are as void and deſtitute of Divine Inſtitution, as *Jeroboam*'s Golden Calves which he ſet up at *Dan* and *Bethel* were

were, 1 *Kings* 12. 28, 29, 30. And practiſing of any of theſe, or any other thing in the Worſhip and Service of God, which is either without or againſt the Rule of God's Word, is as certainly Idolatry in the Sight of God, as the worſhipping of the Golden Calves at *Dan* and *Bethel* were: And ſince 'tis ſure that *Whiteſield* hath ſworn to confirm himſelf, to all the Idolatries, Rites, and Ceremonies of the idolatrous Church of *England*, which are contained in their *Engliſh Popiſh* Liturgy, he is both a groſs Idolater, and an Obſerver of Times. From what is ſaid it is clear that *Whiteſield* is a Stone of the burnt Mountain of *Babylon*, and it is expreſly contrary to the Word of God, to make him either a Foundation or a Corner-ſtone in the Building of *Zion*: But he, as one moſt groſly polluted, ſhould be altogether put from the Work of the Miniſtry, *Jer.* 51. 25, 26. *Ezra.* 2. 62.

2*ly*, Becauſe from what he writes concerning himſelf, in that Pamphlet, called the *Account of God's Dealing with him*, he plainly diſcovers himſelf, to any Perſon, who reads the ſame who is acquainted with the Word of God, and with the Spirit of God, working by and with his Word, to be a Man who is neither led by the Word of God, as the Rule of his Faith and Manners, as all Men ought to be, nor yet that which he calls his Converſion founded upon any Goſpel Promiſe in the Word of God; nor

ſeems

ſeems he to have any better Foundation for it, than that which the blaſphemous deluded *Quakers*, and other *Enthuſiaſts* place their Happineſs upon, which is only the indwelling of the Spirit of Error and Deluſion in their Souls; for all his pretended Foretaſtes of God's Love, Raptures, Rays, Impreſſions, and Spirit's Workings to adopt, purify and direct him, have nothing of the Word of God in them. As is evident from theſe Paſſages of that Account which he gives of himſelf; for therein he ſays Page 9. "Here God was pleaſed to give me a great "Foretaſte of his Love, and fill me with "ſuch an unſpeakable Rapture, that I was "carried out beyond my ſelf. P. 12. I "dreamed that I was to ſee God upon Mount "*Sinai*,---This made a great Impreſſion upon "me. P. 16. A Ray of Divine Light was "inſtantly darted upon my Soul, and from "that Moment, but not till then, did I "know that I muſt be a new Creature. P. "23. God always ſhewed me my Error,--- "and, by his Spirit, pointed out a Way for "me to eſcape. P. 27. The bleſſed Spirit "was all this Time purifying my Soul. P. "28. Having now obtained Mercy, and "received the Spirit of Adoption. P. 32. "The holy Spirit from Time to Time has "led me in the Knowledge of divine "Things. P. 39. God ſpake to me by his "Spirit, and I was no longer dumb." From theſe Paſſages, from the whole of

his

his Pamphlet, and from all of his Journal that we have ſeen, it is clear, that he doth not lay Claim to any Scripture Promiſe in all the Word of God, as a Lamp to his Feet, a Light to his Path, a Mean of that which he calls his Converſion, a Comfort in his Trouble, a Relief from his Diſtreſs, an Evidence of his being a new Creature, or a Confirmation of his being in a State of Grace: But the Foundation, and whole Fabrick of his ptetended new Building, is fixed upon the Workings of ſuch a Spirit as ſpeaketh not from, but without the Word of God; which we hold to be a Spirit of Error and Deluſion, as all pretended Workings of the Spirit are, where the ſame Sanctification of the Spirit is not joined with the Belief of the Truth. 2 *Theſſ.* 2. 13. And all who pretend to the Spirit of Adoption, and have not the Foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone, *Eph.* 2. 19, 20. We poſitively hold and maintain, that they are under the Power of the Spirit of Error and Deluſion, and are in far nearer Conjunction with, and Affinity to blaſphemous *Quakers*, and other deluded *Hereticks*, than orthodox Chriſtians

3. Becauſe the Word of God, expreſly excludes from the Work of the Miniſtry, ſuch as are Novices, 1 *Tim.* 3. 6. And if Novices that are newly come to the Faith be excluded from this high Dignity, than much

much more is *Whitefield* excluded, from all Function and Office in the Church of God, who is not come the Length of a Novice in the true Knowledge and Practice of the true reformed, covenanted Doctrine, Diſcipline, Government and Worſhip of the true covenanted Church of Chriſt in *Scotland*, to which he is a mere Stranger, being bred and brought up among the Fleſh-pots of *Egypt*, the Idolatries, Superſtitions, Will-worſhip, and forbidden Ceremonies of the Idolatrous Church of *England*, and poiſonable ſectarian *Hereſie* in that Place: And is a poor, empty, vain, glorious, ſelf-ſeeking, puffed-up Creature; who, according to the Teſtimony which he gives of himſelf (which is the beſt we can have) ſeems to be in no better Condition, if not worſe, than theſe poor blinded *Jews* were, who being ignorant of the Righteouſneſs of God, went about to eſtabliſh their own Righteouſneſs, and ſubmitted not to the Righteouſneſs of God, *Rom.* 10. 3. What he delivers to People, in preaching ſo frequently upon his own deluded Experiences, is ſufficient to prove this: But for further Confirmation of it, let a few Paſſages of his fore-cited Pamphlet, witneſs the Truth of what is here aſſerted; For there he very vain-gloriouſly ſays, "*P.* "17. God enabled me to do much Good to "many. *P.* 30. I daily walked with God. "*P.* 32. I have been directed even in the "minuteſt Circumſtance, as plainly as the

" *Jews* were in consulting the *Urim* and
" *Thummim* at the high Priests Breasts. *P* 33.
" I continued in my own City three Months
" longer, despised indeed by Man, but
" highly blessed by the Grace of God."
Yea, so abominable arrogant is this self-
seeking Prattler, that he is not ashamed to
take it as a Commendation to himself, as
is equivalent to that Commendation, which
the Spirit of God giveth to Jesus Christ,
who is the eternal Son of God, and God
equal with his Father. For of him it is said,
Luke 2. 5. 2. That he increased in Favour
with God and Man. And Mr. *Whitefield* says
of himself in the above-cited Pamphlet, *P.*
18. " I grew in Favour both with God and
" Man." And this is a plain Testimony,
that he is one, who is seeking his own Glo-
ry, and not the Glory of God, *John* 7. 18.
And as for the Doctrine of Self-denial,
which chiefly consists, in renuncing of, and
being denied unto, all Sin and Self-Righte-
ousness whatsoever, and counting them
Loss and Dung for the Excellency of the
Knowledge of Jesus Christ, and seeking to
be found in him, not having that Righte-
ousness which is by the Law, but that which
is through the Faith of Christ, the Righte-
ousness which is of God by Faith, *Phil.* 3.
7, 8, 9. He is so brutishly ignorant of it,
that he puts *Popish* Pennance in Place of
Self-denial. For Proof of this see the a-
bove-cited Pamphlet, *P.* 22. for there he
says,

n and
P 33. ſays, That he refrained to eat Fruit, that
onths he eat the worſt of Food, when he might
but have had it better, and did wear mean Ap-
God." parel, ſuch as woolen Gloves, a patch
ſelf-Gown, and dirty Shoes; and adds, "I reſo-
ed to" lutely perſiſted in theſe voluntary Acts
f, as" of Self-denial." Which plainly ſhews
vhich that he knows nothing at all of that Self-
hriſt, denial, which Jeſus Chriſt taught, and the
God Apoſtle *Paul* practiſed, which is of abſolute
ſaid, Neceſſity to all who would be Chriſt's Diſ-
vour ciples and Followers, *Matth.* 15. 24. *Mark*
ſays 8. 34. *Luke* 9. 23. *Phil.* 3. 7, 8, 9. But is
, *P.* one of theſe Self-exalters, that the Word
and of God declares ſhall be abaſed. *Luke* 14.
ony, 11. And in as much as he bears Witneſs of
Glo- himſelf, the Scripture hath already determi-
. 18. ned, that his Witneſs is not true, *John* 5.
nial, 31. *If I bear Witneſs of myſelf, my Witneſs is*
and *not true.* And this his Self-ſeeking and vain
hte-Glory, is Reaſon ſufficient to reject and diſ-
hem own him.

the 4. Becauſe he is a Member of the prela-
g to tick Church of *England*, whoſe hierarchical
hte-Form of Church-Government, by Arch-
hich biſhops, Biſhops, *&c.* is directly *Antichri-*
hte- *ſtian*, and expreſly contrary to the written
il. 3. Word, which condemns all Manner of Su-
f it, periority among Miniſters of the Goſpel,
e of *Matth.* 20. 25. *Luke* 22. 24, 25, 26. 1 *Pet.*
e a- 5. 3. And properly belongeth to that Form
he of Churh-Government, whereof the Son
ys, of Perdition, who aſcended out of the bot-

tomleſs Pit, is Head: For the prelatick Church of *England* wants nothing of the Hierarchy of the *Antichriſtian* Church of *Rome*, except in this only; That ſince the Days of *Henry* VIII. 1534 inſtead of the *Pope*'s Supremacy, with which, at that Time, they inveſted their King, their King ſupplies the *Pope*'s Place, and is unto them a little *Antichriſt*, or inferior *Pope*, with two Heads, one Civil, and another Eccleſiaſtick, and ſo is *Pope* in that Part, being Supream over all Perſons, and, in all Cauſes, as well Eccleſiaſtick as Civil: And by Virtue of this his blaſphemous Supremacy, he gives, and his Arch-biſhops, and Biſhops receives all their *Antichriſtian* Power, Dignity and Authority which they enjoy themſelves, and confer upon their Underlings; ſo it is ſure that *Whitefield* is a Limb of *Antichriſt* the Man of Sin, whom the Lord in due Time will utterly conſume with the Spirit of his Mouth, and deſtroy with the Brightneſs of his Coming, 2 *Theſſ.* 2. 8.

5. Becauſe he hath taken upon him to preach the Goſpel and to adminiſter the Seals of the Covenant of Grace, without having any divine Right or lawful Calling thereunto, he never being tried, approven and ordained to the Work of the Miniſtry by a lawful Presbytery of Presbyterian Miniſters, who alone have the divine Right to try, approve, and ordain Men to the Work of the Miniſtry, as theſe Scriptures make

make evident, 1 *Tim.* 3. 7, 10. 1 *Tim.* 4. 14. 1 *Tim.* 5. 22. *Acts* 14. 23. *Acts* 13. 3. Neither was he ever lawfully called by any Congregation of Christian People (who had, or have Power to call Ministers) in a lawful and regular Way: And therefore he hath no Right at all, that is either lawful or sufficient to impower him to preach the Gospel, or dispense Gospel-ordinances, nor can he so much as pretend to any Right this Way; but only that which he, after his *popish* Way of speaking, calls Ordination to holy Orders by one of the Bishops of *England*, which is no valid Ordination at all: For the Bishop being one of his King's Vassals, who is no Church-officer, from whom he hath his Power; he is no Minister nor Church-officer of Christ's Institution, and therefore hath no divine Right whatsoever to preach the Gospel, or administer Gospel-ordinances himself, and it is not possible that he can conferr that Power, Dignity and Authority to another Man, which he never had to himself. Hence it is clear that he hath no just Right whatsoever to preach the Gospel, or administer Gospel-ordinances, and that all that he doth this Way is not of God, neither by the Will of God: But as he is an intruding Hireling, who hath run unsent, and preached without a Commission, *Jer.* 23. 21. A Boar and a wild Beast from the *Antichristian* Field of *England*, to waste and devour the poor erring People of *Scotland*,

land, *Pſal.* 80. 13. A Thief and a Rober, who, becauſe he never could enter into the Sheep-fold by the Door, hath clumb up another Way, *John* 10. 1. Therefore the Sheep, who know their Maſter's Voice, will flee from him, and not follow him, becauſe they know not the Voice of ſuch a *prelatick*, *ſectarian* Stranger, Ver. 5. And alas! we have Ground to fear, that all the Encouragement that he hath met with in *Scotland*, is a Part of the Accompliſhment of that which Chriſt hath foretold, *John* 5. 43. *If another ſhall come in his own Name, him ye will receive.* And that he is one of theſe falſe Prophets, which is now ſhewing ſuch Signs and Wonders among a deluded People, that if it were poſſible, he ſhould deceive the very Elect, *Matth.* 24. 24. And we pray that all who belong to the Election of free Grace, who are enſnared by his Deluſion, may be ſpeedily delivered out of his dangerous deluded Snares.

6. Becauſe the owning of him, as he is a *prelatick* Prieſt, and one who is for the vaſt Toleration of *Sects* and *Hereſies*, and for Union and Communion with *ſectarian Hereticks*, to the great corrupting, polluting and defiling of the Doctrine and Worſhip, and quite overturning, and laying aſide, as uſeleſs, the Government and Diſcipline of the covenanted Church of *Scotland*, is a moſt direct Breach of Covenant, being expreſly contrary to the National and Solemn League and

and Covenants, by which every one in this Nation are ſolemnly obliged in their ſeveral Places and Callings to preſerve the reformed Religion, which is according to the Word of God in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline and Government, againſt our common Enemies, and without Reſpect of Perſons, to endeavour the Extirpation of *Popery* and *Prelacy*, that is, Church-government by Arch-biſhops, Biſhops, their Chancellors and Commiſſaries, Deans and Chapters, Arch-deacons, and all other Eccleſiaſtick-officers depending on that Hierarchy, Superſtition, Hereſie, Profaneneſs, and whatſoever ſhall be found contrary to the Word of God, to true Presbyterian-principles, to ſound Doctrine and to the Power of Godlineſs, and not to make Defection to any contrary Party, againſt whom theſe Covenants were made; nor to fall into Indifferency or Neutrality in the Cauſe of God covenanted unto. It is alſo contrary to the ſolemn Renovation of the Solemn League and Covenant in the Year 1648: For therein we are ſolemnly engaged againſt all Error, *Hereſie* and *Schiſm*, and againſt all the ſeveral Sorts of *Sectarians*, who were then appearing againſt our covenanted Work of Uniformity which is founded upon the Scriptures of Truth. And ſince it is ſure that our National and ſolemn League and Covenants, are founded upon the Word of God; it is alſo ſure that all

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the Duties ſworn unto therein, are moral Duties, the Obligation of which no Man can diſanul or make void; and for this Reaſon their Obligation and Tye is perpetual, and ſhall oblige all *Scots* Men, under the Pain of being juſtly accounted Covenant-breakers, as long as Sun and Moon ſhall endure; and therefore the leſt Encouragement that can be given to him is a direct Breach of Covenant, and that which makes all his Encourages and Supporters juſtly liable to all the Judgments, Woes, Calamities and Miſeries, that the Lord hath threatned in his Word againſt Covenant-breakers in theſe Places of Scripture, *Deut.* 29. 20, 21, 22, 23, 24, 25, *Lev.* 26. 25. *Neh.* 4. 13. *Jer.* 34. 18, 19, 20. *Ezek.* 17. 18, 19, 20. And it may juſtly be feared, that the Lord in his juſt Diſpleaſure, will haſten on theſe Judgments and Miſeries, not only upon his Encouragers for this palpable Breach of Covenant, but alſo upon this Land for their Sakes.

7. Becauſe the owning and encouraging of him, is a caſting Contempt upon, acting contrary unto, quite overturning, utterly ruining, and burying in ſhameful Forgetfulneſs, the whole covenanted Work of Reformation, all the eſtabliſhed Order of faithful Church-judicatories; and their ſeaſonable Warning againſt *Prelacy* and *Sectarianiſm*, and all faithful Witneſſes, Wreſtlings, Proteſtations, Teſtimonies, Preachings,

ings, and Exhortations, that ever was in this Nation againſt Prelacy, and joining in Conjunction with *Heretieks*, and ſuch as are Enemies to Truth and Godlineſs; and is a poſitive condemning of the Zeal and Faithfulneſs of the general Aſſembly of the covenanted Church of *Scotland*, which was holden at *Glaſgow* in the Year 1638, for their condemning of the *Engliſh* Service-book (which before that Time was obtruded upon the Church of *Scotland*) the Book of Cannons, Book of Ordination, and the high Commiſſion, the five *Popiſh* Articles of *Perth*, removing of *Epiſcopacy*, and all other *Romiſh* Wares out of this Church, and the juſt and commendable Sentence of Depoſition, and Excommunication paſt in the high Church of *Glaſgow*, *December* 13th, 1638, by Mr. *Alexander Henderſon* Moderator of that faithful General Aſſembly at their Appointment, againſt the abominable ſcandalous *prelatick* Biſhops, who had almoſt utterly ruined the covenanted Work of Reformation in this Land; and which is yet worſe, the joining with him in any Part of publick or private Worſhip, is a direct condemning of all our highly honoured Martyrs, and their faithful Teſtimonies, who chooſed rather to ſuffer the ſevereſt and moſt ignominious Deaths that could be invented, as Heading, Drowning, Diſmembering, and Quartering, than to join in Worſhip with any abjured *prelatiek* Hireling, ſuch

as *Whitefield* is: And it is alſo a juſtifying of their Enemies, in all the Severities that was practiſed againſt them; and an open proclaiming, as upon the Houſe-tops, that theſe faithful Martyrs died in an Error, and that they juſtly deſerved to be put to Death, for their Non-conformity with abjur'd *Prelacy*; and is a practical Ratification, and Approbation, of all the Cruelties inflicted upon them, and upon other faithful Sufferers in the Time of Perſecution: And ſuch is their Guilt by this their Sin, that the Blood of the Saints can never be purged out of their Skirts, till their Repentance for hearing and encouraging of him, be ſome Way proportionable, to this their great and grievous Sin.

8. Becauſe he is altogether deſtitute of that Miniſterial Qualification preſcribed by the Holy Ghoſt in *Paul*'s Epiſtles to *Timothy* and *Titus*, which is, that a Miniſter of the Goſpel, *ſhould not be given to filthy Lucre.* 1 *Tim.* 3. 3. *Tit.* 1. 7. For it is well known, from his Conduct and Management in *Scotland* laſt Year, in gathering and collecting ſuch vaſt Sums of Money to himſelf publickly and privately, in the ſeveral Places where he traverſed, that his unſatiable Luſt of Covetouſneſs; (when added to other Things, that he is chargeable with) ſhewed him to be ſuch an one, that no other thing could be rationally judged, to be his Deſign in coming to *Scotland*, but to pervert the Truth, ſubvert the People; and make Gain to himſelf: by

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making Merchandize of his pretended Miniſtry. And by this he ſhewed himſelf to be a true Son of the Church of *Rome*; for the Souls of Men is a chief Commodity in their Mercat, that their greedy Clergy-men make Merchandize and Gain of. *Rev.* 18 13. And in this he truly imitates his ancient Predeceſſor *Balaam*, who loved the Wages of Unrighteouſneſs for a Reward; *and taught Balak to caſt a Stumbling-block before the Children of* Iſrael, *to eat things ſacrificed to Idols; and to commit Fornication*, *Numbers* 22. 23, 24, 25. Chapters. 2 *Pet.* 2. 15. *Jude v.* 11. *Rev.* 3. 14. If he had received his Commiſſion from Jeſus Chriſt the chief Shepherd of the Sheep, he would have known, *that he ſhould have given as freely as he received*, *Mat.* 10. 8. His unſatiable Greed, conſidering his fair Pretences, might be wondered at, if it were not an old Diſeaſe in Men like him, who are deſtitute of the Truth, to act, as if Gain were Godlineſs. 1 *Pet.* 6. 5. He cannot with a good Conſcience and a ſingle Heart ſay to his Admirers and Supporters, what the Apoſtle *Paul* ſaid to the *Corinthians*, 2 *Cor.* 12. 14, 17. *I ſeek not yours but you. And did I make Gain of you?* For if he tell the Truth, he muſt invert this Scripture and ſay, I ſeek not you but yours: and I do make Gain, yea great Gain of you. For whatever Noiſe is ſent abroad of him by Men who are bereft of their ſpiritual Senſes, as if he were for advancing Religion, and ſeeking the

Good of Souls; yet his greedy Deſire, like the Horſe-Leeche's Daughter, which crys, give, give, plainly ſhews that he is a Man, whoſe Love to, and Zeal for Money, is greater than ever *Jehu*'s was for a Kingdom. And any who will weigh him in the Ballance of the Sanctuary, when Profeſſion and Practice are laid together; they will find him to be nothing elſe but an intire Compound of Self.

Upon theſe and many other weighty Grounds and Reaſons that might be given againſt him, We do for ourſelves, and for all others who ſhall adhere to us in this, By theſe Preſents expreſly proteſt, teſtify and declare againſt *George Whiteſield*, his coming to *Scotland*, as an Emiſſary of *Satan*, and Harbinger of Anti-chriſt, to defile the Inhabitants of this Land, by his pernicious *ſectarian* Doctrines, and to draw them a further Degree from the Obedience of the Lord Jeſus Chriſt, to follow him in his dangerous Courſes of Apoſtacy, Backſliding, Defection, and Deluſion; and to give them ſuch an unhappy Impreſſion upon their Minds concerning the Indifferency of all Religions, and the large Extent of Chriſtian and Church Communion, with almoſt all Hereticks, that ſo they may be diſpoſed to embrace *Popery*, or any other Error, that may be propoſed to them. And we do likewiſe for our ſelves and Adherents, expreſly proteſt, teſtify, and declare againſt all Perſons of every Rank,

Rank, Station and Degree within the Kingdom of *Scotland*, who have in any Manner of way, aided, aſſiſted, countenanced, and encouraged him the ſaid *George Whitefield*, by inviting, calling or counſelling him to come to *Scotland*; by calling or hearing him preach, pray, expound Scripture, admitting him to partake of the Lord's Supper; employing him to baptize Children, to exhort at, and ſerve Communion-Tables, joining with him in this Ordinance, or any other Ordinance, or Worſhip whatſoever; collecting or giving him Money, Meat, Drink, Cloathing, or Quarters, or adviſing others ſo to do: Printing and publiſhing his pretended Sermons, and other Pamphlets, keeping up and and entertaing of Correſpondence and Friendſhip with him; pleading for him and his pernicious Ways, to the furthering of him in his wicked Courſes, while he is dealing with this Covenanted Nation as with an Harlot, in cauſing the Inhabitants thereof, to commit ſpiritual Whoredom with him. And we do hereby declare, that we do hold and eſteem all Perſons whatſoever, who do in any Manner of way, aid, aſſiſt, countenance, and encourage him, in any of theſe ways above mentioned, to be thereby acting, contrary to the Word of God, to our *Confeſſion of Faith*, and *Catechiſms*, to our *National* and *Solemn League* and *Covenants*, to the whole of our *Covenanted Work* of *Reformation*; to our *Martyrs Teſtimonies*, and to all other *faithful Teſtimonies*,

monies, that ever were given in *Scotland* against *Prelacy*, and *Sectarianism*: and that, as they by encouraging him, *are Partakers of his evil Deeds*. 2 *Joh. v.* 11. so they are for their so doing justly liable to the Censure of the *Covenanted Church* of *Scotland*, and are unworthy to receive any Church-Privilege; or to be joined with in Christian or Church-communion, with any of the faithful Owners of the Cause of Jesus Christ; untill they submit themselves to Church Discipline, repent for, confess and forsake this their open publick scandalous Sin, as publickly as they have sinned.

Moreover, we do also judge it to be our Duty to bear witness and Testimony against all the evil Consequences, that hath already followed or may hereafter follow, upon the fond Reception and Encouragement that *Whitefield* hath met with in this Land; particularly against the so much magnified Work at *Cambuslang*, and other Places; which we are perswaded, is nothing but a mere Delusion of *Satan*; and not a saving Work of Conversion: Because it is not agreeable to the Way of God's gracious working in converting his People, manifested to the World in his holy Word; which is our only Rule: as the following Scripture Instances will clear and confirm.

1. The Word of God makes it manifest, that the Spirit of true Repentance, real Conversion, and unfeigned returning to the Lord,

Lord, in ſuch as have been long involved in an open ſinful Courſe of publick Defection from God, ruining of Reformation, or perſecuting of the Godly, is evidenced by a deep Humiliation, and mourning for their publick Sins and Iniquities, turning from their evil Ways and ſinful Courſes; and turning zealouſly to the Lord, ſeeking his Glory, owning his Cauſe, and endeavouring to reclaim others from their ſinful Ways, and to engage them to the true Worſhip and Service of God; this is clear from the Examples of *Manaſſeh* and *Paul*, for after their Converſion they were deeply humbled for their publick Sins, they forſook the ſame, they turned zealouſly to the Lord, owned his Cauſe, ſought the Advancement of his Glory; and were Inſtrumental to turn others from their ſinful Courſes to the Lord, to own his true Worſhip and Service, which is evident from 2 *Chr.* 33. 15. 23. *Acts* 9. 20, 21, 22. *Acts* 22. 4. 1 *Tim.* 1. 13. But all theſe Evidences of real Converſion are wanting among theſe People at *Cambuſlang*, &c. for there is no ſuch thing among them, as Humiliation and mourning for, confeſſing and forſaking of their publick Sins of Covenant-breaking, Backſliding, Defection, and Apoſtacy from God and his Ways, which they are guilty of, by complying with all the National, ſinful Courſes that have been in their Day: the Hainouſneſs of which ſeems to be none of their Grief nor Trouble,

Trouble, no more than if they had never diſhonoured God thereby: no forſaking of theſe national Defections, which they are deeply involved in: no returning to the Lord, by owning of his Covenanted Cauſe, Truth and Ways: no Zeal for the publick declarative Glory of God: no witneſſing for the Head-ſhip, Kingly Power and Dignity of Zion's King: no Teſtimony againſt the wicked ſacrilegious Incroachments made upon the ſame by his Enemies: no Endeavours made for National-Reformation, nor any Means uſed to reclaim, and bring back an erring backſlidden People from the manifold Defections that they are involved in, to the Purity of Worſhip and Ordinances which are according to the Word of God, and our ſolemn *Covenant Engagements.* And ſince all theſe Things are wanting; ſurely it is nothing elſe (notwithſtanding of all the Commendations that are given out concerning it) but the putting on of a new Clout of Deluſion, upon the Garment of Apoſtacy, which in the End may make the Rent worſe, than if this Patch had never been put upon it. *Matth.* 9. 16. *Mark* 2. 21.

2. In the Word of God, we find a clear, and inſeparable Connection, betwixt confeſſing and forſaking of Sin, returning to the Lord, and finding of Mercy; this is what the Lord hath joined together in his Word. *Prov.* 18. 13. *Iſai.* 55. 7. *And another Foundation than this, which is already laid* down

down in the *Scriptures* of Truth, *can no Man lay*: and ſince the Lord is only to be found in the Way of his Word, and in no other Way, then, that Way which is not according to his Word, can neither be of him, nor have his Approbation: but muſt be the Way of Error and Falſhood: Therefore, ſuch as give publick Intimation, to the World, that their Sins are pardoned, and that they have obtained Mercy, before they either confeſs, or forſake their publick open Sins; or return to the Lord, by owning his Cauſe and Covenant, they thereby contradict the Spirit of Truth, which ſpeaketh in the Scriptures, and ſpeak as People, who are acted by the Spirit of Error and Deluſion. And this is the Caſe of theſe, we are witneſſing againſt; for they give out very publick Accounts that their Iniquities are pardoned; and that they have obtained great and extraordinary Mercy from the Lord, before they either confeſs or forſake their open, publick, ſcandalous Sins of Defection, and Covenant-breaking, *&c.* or yet return to the Lord from whom they have wickedly departed; by owning or ſhewing any due Regard to his Covenanted Cauſe: and therefore, altho' they have a vain ill-grounded Preſumption, to lean upon the Lord, and to ſay, *is not the Lord among us. Micah* 3. 11. Yet ſince they put aſunder that which God hath joined in his Word, there is no Reaſon to believe that the Teſtimony which they give of themſelves in this is true. It is alſo

clear from the Word of God, that ſuch as cover their Sin, and break Covenant with the Lord, *ſhall not proſper, eſcape, nor be delivered. Prov.* 28. 13. *Ezek.* 17. 15. But in plain Contradiction to this, theſe poor deluded Creatures give it out, and proclaim it openly to the World, that they are proſpering in the great Matters of Religion and Godlineſs, that they are eſcaping, and are delivered from the worſt of Evils, while in the mean Time they are both covering their publick Sins; and living in a habitual Courſe of Covenant-breaking: Therefore, this Confidence of theirs, which oppoſeth it ſelf ſo far to the Rule of God's Word, cannot be a Covering of the Lord's Spirit, but muſt ſpring up, from the Spirit of Error and Deluſion.

3. The Scripture makes it manifeſt, that the Uſe of the Law is not to influence the Body with bodily Pain and Convulſions; but to bring guilty Sinners, to the Knowledge of Sin, and to lead them to Chriſt for Relief, from under that Miſery, which the Law convinceth them to be liable to, *Rom.* 3. 20. *Gal.* 3. 24. And that Knowledge of Sin, which cometh by the Working of the Spirit of God in Conviction, which is accompanied with a feeling Apprehenſion of the Wrath of God, and of eternal Miſery; whatever Sorrow, Pain or Perplexity it brings with it, is upon the Soul, and not upon the Body. But this new and uncommon Work, cannot be a right Law-

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Work, wrought by the Spirit of God; ſince it neither brings the Perſons it worketh upon, to the Knowledge of their open publick Sins, of Defection and Backſliding from the Lord and his covenanted Cauſe, nor yet leads them ſo, to Jeſus Chriſt, as to incline and cauſe them, to own his covenanted Cauſe, Truths and Intereſt, which they have all their Days contemned. But inſtead of this, they have much bodily Exerciſe, which profiteth little, 1 *Tim.* 4. 8. A grievous and uncommon Motion upon their Body, of Fainting, Convulſioning, bodily Pain, and bitter Crying, *&c.* which, when conſidered in all the Circumſtances thereof, is ſo far from proving it to be a right Work of Conviction, which ends in a ſaving Work of Converſion; that it looks far rather like the Working of that unclean Spirit, which tare ſuch as were poſſeſſed with it, and cauſed a Foming and Wallowing, gnaſhing of the Teeth, and pining with bodily Pain, *Mark* 9. 18, 20. And as for theſe great and extraordinary Gifts and Utterances in Prayer and other Performances, which is ſo much admired at, and talked of, which is ſaid to be among theſe People at *Cambuſlang*, *&c.* which is upon a ſudden ſo eaſily attained, ſo confidently improven, ſo much gloried in, and boaſted of, by the Patrons of this new Work, as if theſe common Gifts were infallible Signs of ſaving Grace and Converſion: We are

not in the leſt moved thereby, to think any Thing the more of it, becauſe of this; ſince we have learned from the Word of God, which is our Rule, that Satan himſelf is ſometimes transformed into an Angel of Light, therefore it is no great Thing that his Miniſters alſo be transformed into the Miniſters of Righteouſneſs, 2 *Cor.* 11. 14, 15. Satan hath a Power to deceive; and a Part of his Deceit is by Signs and lying Wonders, *Rev.* 13. 14. *Rev.* 20. 3. 2 *Theſſ.* 2. 9. The Devils, Impoſtures, the Socerers and Magicians of *Egypt*, by his permitted Power working in them; wrought ſome of the ſame Signs and Wonders in Shew and Appearance, which *Moſes* and *Aaron* wrought in Reality by the miraculous Power of God, that thereby *Pharaoh* might continue in his Contempt of the infinite and divine Power of God, and Diſeſteem of *Moſes* and *Aaron*, his Inſtruments in that Work, to the hardning of his Heart in his ſinful Ways, *Exod.* 7. 11, 13, 22. *Exod.* 8. 7. And it is moſt likely that theſe great Gifts that are ſo much gloried in, and boaſted of, whatever Shew and Reſemblance they may have, to the Gifts of ſuch as are endued with ſaving Grace and Converſion, that they are only permitted to them by the Power of the Spirit of Deluſion; for this End, that they may continue in the Contempt, which they truly have, at the covenanted Cauſe and Intereſt of Jeſus Chriſt, which they have all their

their Days deſpiſed; and in Diſeſteem of the Owners thereof, that thereby they may be blinded and hardned in all their publick Defections, which hitherto, by no Means, they would be reclaimed from. But if they will have it yielded unto, that all Perſons, who have a ready Gift of Utterance in divine Things, are in a ſaving State of Grace and Converſion, according to this crooked Rule they may be brought to a Neceſſity, tho', perhaps, beſide their Intention, to inrol the Devil and the Sorcerer *Balaam* in the Catalogue of Converts; for theſe had their Gifts of Utterance, in as great Readineſs, as any at *Cambuſlang* or *Kilſyth*, &c. as the Devil's Speech to *Saul* in *Samuel*'s Likeneſs, and *Balaam*'s pleaſant prophecies, do abundantly ſhew, 1 *Sam.* 28. 15. to 20. *Numb.* 23. 19. to 25. *Numb.* 24. 5. to 10. But as we take all that is ſpoken, or written to prove this to be a ſaving Work of the Spirit of God, to proceed from the ſame Spirit that was in the Mouth of *Ahab*'s falſe Prophets, when they perſwaded him from a lying Spirit to go to *Ramoth-Gilead* and proſper, which ſoon proved falſe and fatal to him, 2 *Kings* 22. 12, 22, 23, 34, 35. So when we conſider how blinded, and hardned they are in their moſt publick national Sins; and how frowardly they are going on in the publick national Defections, that this Land is guilty of; we have great Reaſon to fear, that this, which is given ſo frank

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out by many to be a ſaving Work of Converſion, is nothing elſe but the unclean Spirit, which, for ſome Time, poſſeſſed their Bodies, going out, and walking to and fro in dry Places, till their empty Souls be ſwept and garniſhed, by a deluded Notion, of a falſe, feigned, counterfeit Repentance and Converſion, that ſo he may return and dwell in their Soul, without Diſturbance, with a ſeven-fold greater Power than formerly he had, *Matth.* 12. 43, 44, 45.

4. The Scripture makes it clear and manifeſt, that the effectual Working of the Spirit of God, opens Men's Eyes, and turns them from Darkneſs to Light, and from the Power of Satan unto God, *Acts* 18. 26. But this Work at *Cambuſlang*, &c. is ſo far from opening their Eyes, and giving them a right Diſcovery of the Evil of their ſinful backſliden Ways, and bringing them from the Darkneſs of Defection, to the Hight of the Truth, that it is rather a Mean to ſhut their Eyes cloſer, and to blind their Minds darker, by confirming them in their ſinful Ways, inſtead of reclaiming them from the ſame, and leading them from Darkneſs to groſs Darkneſs, by ſtupifying them ſo far, as to make them imagine, that the Lord, who is of purer Eyes than to behold any Iniquity or Sin, with the leſt Approbation imaginable, is ratifying and approving from Heaven by an extraordinary Work of Converſion, all their Apoſtacies and Defections

ctions from him (which his Soul abhores) to be right in his Sight. And, by this deluded-vain Conceit that God is approving of their ſinful Ways, they are brought under a ſad Woe by falling in with ſuch, as calls Evil Good, and Good Evil, that puts Darkneſs for Light, and Light for Darkneſs, Bitter for Sweet, and Sweet for Bitter, *Iſai.* 5. 20. And take Strength to themſelves from their own Wickedneſs, *Iſai.* 52. 7. And if their Light be according to their Actings, the Light that is in them muſt be Darkneſs *Matth.* 6. 23. which cannot be of God, but from a Spirit of Deluſion.

5. There is nothing more clear in Scripture than this is, that the Lord dwelleth with, giveth Grace unto, and bleſſeth ſuch, as are poor in their own Eyes, humble and of a contrite Spirit, *Iſai.* 57. 15. *Matth.* 5. 3. 1 *Pet.* 5. 5. For it is the Nature of the true ſaving Grace of God, to humble, and not to lift up Perſons in their own Eyes; but theſe People we are witneſſing againſt, ſeem to be ſo far from being the People, pointed out by theſe Scriptures, who have a Right to theſe Promiſes, that their Pride, vain Glory, and Self-ſeeking, whereby they ſo much affect the Commendation and Praiſe of Men, that they cannot endure that any ſhould ſo much as doubt of the Reality of that Work which is among them, but would have all their counterfeit Coin to paſs as current Money with the Merchants, that

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they plainly ſhew themſelves to be ſuch, as by Deluſion or Hypocriſy, fall directly in with theſe, who, thro' a fond Conceit of themſelves, ſaid, to others, *Stand by, I am holier than thou*, Iſai. 65. 5. Or, like that poor vain-glorious Boaſter, who, thro' the Pride of his Heart, ſaid, *God, I thank thee, that I am not as other Men are*, Luke 18. 11. Or like theſe who did all their Works to be ſeen of Men, *Matth.* 23. 5. So, ſince they are juſtifiers of themſelves, we are called to remember that that which is ſo highly eſteemed among ſuch Men, is Abomination in the Sight of God, *Luke* 16. 15. And cannot be of him, but a Deluſion of Satan.

6. The Word of God puts it out of Controverſy, that ſuch as are in Chriſt Jeſus are new Creatures, have old Things done away, and all Things become new, that they are denyed to all Ungodlineſs and worldly Luſts; and live ſoberly, righteouſly and godly in this preſent evil World, and at Peace with all Men, 2 *Cor.* 5. 17. *Tit.* 2. 12. *Heb.* 12. 14. *Pſal.* 34. 14. But the contrary of theſe divine Qualifications are to be found, with a Witneſs, among the People who are taken with this new Work; for, ſo far are they from having old Things done away, and all Things become new, and living peaceably with all Men, *&c.* that, ſince this counterfeit Work of Converſion began among them, they cleave as cloſe as ever

ever they did, to their old deteſtable Ways of Defection, Covenant-breaking, and backſliding from God and from the covenanted Work of Reformation; and are adding Iniquity to their former Wickedneſs; by being more filled with Wrath, Hatred, Malice, Envy and Malignity againſt ſuch as ſhew any Reſpect to *Scotland*'s covenanted Work of Reformation, than formerly they did, which is a ſad Symptom, that they have a deadly Hatred at our ſolemn Covenants, and the covenanted Work of Reformation itſelf, when they ſhew ſo much Hatred and Rage at ſuch as makes Mention of the ſame; yea, it is well known in ſeveral Places of this Land, that thoſe, who are moſt malignant againſt our Covenants, and the covenanted Work of Reformation, are the greateſt Admirers of *Whiteſield*, and the Work at *Cambuſlang*, and their malicious Speeches and Threatnings, belched out againſt ſuch as gives Teſtimony againſt their dangerous Ways, plainly ſhews that they are more filled with the Wrath of Man, than with the Righteouſneſs of God, *Iſai.* 1. 20. And ſince the Tree is known by its Fruit, *Matth.* 12. 33. It is eaſy to diſcern, that it is another Spirit, that is working in them, than the meek Spirit of Jeſus, who, when he was reviled, reviled not again, when he ſuffered he threatned not, 1 *Pet.* 2. 23.

7. We are aſſured from the Teſtimony of Scripture, that the Spirit of God, which is

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the Spirit of Truth, guides Men into all Truth, *John* 16. 13. That God is not the Author of Confuſion, but of Peace; and that all Things, concerning the Worſhip and Service of God, ſhould be done decently, and in Order, 1 *Cor.* 14. 33, 40. And if ſo, then every Spirit, which worketh the contrary Effects upon Men, muſt be a Spirit of Error and Deluſion from Satan; and from this we may be confirm'd that this new Work at *Cambuſlang* is not of God, but from Satan: Becauſe, inſtead of bringing Men back from Defection, and guiding them to own old diſpiſed covenanted Truths; it ſtrongly inclines them to a *ſectarian* Toleration, and lawleſs Liberty of Conſcience in the Matters of Religion, and makes them diſeſteem Stedfaſtneſs in the Faith, as if it were nothing but Bigotry, or, party Zeal; and inſtead of guiding them to lawful Means in the Day of their Diſtreſs, for Relief and Comfort, it leads them to unlawful Means, even to *Whitefield*, an *enthuſiaſtick*, *prelatick* Prieſt, as it led *Saul* in the Day of his Diſtreſs to the Witch of *Endor*, and *Ahaziah*, in the Day of his Diſtreſs, for Relief to *Baal-zebub* the God of *Ekron*, 1 *Sam.* 28. 7. 2 *Kings* 12. And the Diſorders and Confuſions, that have been among them in the Manner, and the indecent Expreſſions in the Matter of their religious Performances, ſhews plainly that they are acted by another Spirit, than the Spirit of Truth, who is the Author

thor of Decency, Peace and comely Order among his People.

8. God's own Voice ſpeaking to us in the Scriptures of Truth, tells us clearly, plainly and diſtinctly, *That the Kingdom of Heaven cometh not with Obſervation, Luke* 7. 20. That the Seed of ſaving Grace growing in the Believer's Soul, is as undiſcernible to Beholders, as the growing of the Bones in the Womb, that the blowing of the Spirit of God upon the Soul, is ſo ſecret, that none can tell whence it cometh, or whither it goeth: and that the hidden *Manna, the white Stone, and the new Name*; the ſaving Grace of God, with all the various Ways of the Spirit of God's working, by and with his Word upon the Believer's Soul, is only known to ſuch as receive the ſame. *Mark* 4. 26, 27. *Eccl.* 11. 5. *Joh.* 3. 8. *Rev.* 2. 17. But the Work at *Cambuſlang* oppoſeth it ſelf to all theſe Scripture Truths, and runeth in another Channel, than theſe Golden Streams of the Word of God; for the Work it ſelf in all the Circumſtances of it, as Pantings, Breathings, Convulſions, Cryings, *&c.* The Removal of theſe Diſtempers, their Joys, and Comforts, and high Attainments to pray and exhort publickly, *&c.* comes all with ſuch viſible Obſervation, and is ſo diſcernible to their fellow Creatures; that the Managers thereof, as if they had uſurped Jehovah's Prerogative, to underſtand Heart Secrets, and to know the Certainty of the

ſaving Work of Converſion upon other Mens Souls, or had been caught up to the third Heavens, and had brought from thence an Extract of the *Book* of *Life* to *Cambuſlang*, and to give out atteſted Confirmations concerning the Truth, of the ſaving Work of Converſion upon as many Souls as they pleaſe to condeſcend upon, they give out Accounts to the World of a wonderful Work of Converſion at *Cambuſlang*; ſo preſumptuous are they! while in the mean Time upon admitting the Word of God to be Judge; this Work will be found to be, rather a deep Deluſion of *Satan*, than a ſaving Work of the Spirit of God; for their Preſumption in meddling with the ſecret Will of God, and giving out Determinations; without Warrand in his revealed Will is a ſufficient Confirmation, that it is a Work of Error, Vanity and Deluſion. *Deut.* 29. 29. *Jer.* 10. 15. *Jer.* 51. 15.

We may alſo with a great deal of Safety add, that we have not a Promiſe in all the Word of God, from which we can expect that the Lord will honour Men to be extraordinary Inſtruments of an extraordinary Work of Converſion, who have ſo many ways diſhonoured and deſpiſed him, as the preſent Time-ſerving Eraſtian Miniſters in *Scotland* have done, in betraying, ruining and burying in Forgetfulneſs, the pureſt Covenanted Work of Reformation, that ever was in any Nation ſince the Apoſtles Days; and by combining with his Enemies, to rob

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and diveſt him of his Kingly Power and Prerogative; as he is Sole King and Head of his Church; as long as they with the adulterous Woman, are wiping their Mouth as *if they had done no Wickedneſs. Prov.* 30. 20. And are neither confeſſing nor forſaking their publick National Sins: for the Lord hath declared, that he will honour ſuch as honour him; but ſuch as deſpiſe him as they have done ſhall be lightly eſteemed. 1 *Sam.* 2. 30.

The Lord who is unchangeable, and ever conſiſtent with himſelf, gave as clear Scripture-Evidences, and Confirmations as ever were ſince the Apoſtles Days, of his being ſenſibly preſent among his People, and approving of their Ways, at that Time when the three Kingdoms of *Scotland*, *England*, and *Ireland*, in Imitation of the Children of *Iſrael*, and the Children of *Judah*, jointly bound themſelves *to the Lord in a perpetual Covenant that ſhould never be forgotten. Jer.* 50. 4, And theſe Nations were countenanced, of the Lord from Heaven with a ſingular Bleſſing upon his pure Goſpel-Ordinances, with great Power, and Succeſs among them, to the converting of many, as long as they continued in their Covenant Obedience to him: and to many who continued faithful unto the End, he gave Zeal, Grace, and Courage to ſeal theſe Covenants, and the whole Covenanted Work of Reformation with their Blood: In which they had ſolid Peace; and great Joy and Comfort: and ſince we are fully perſua-

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ded, that our Covenants, and whole Covenanted Work of Reformation, which was ſo ſignally countenanced of God, and ſealed with the Blood of Martyrs; was of God, and agreeeble to his revealed Will, and that all theſe who are concerned in this Courſe at *Cambuſlang*, *Kilſyth*, and other Places, are involved in, and carrying on a Courſe of Backſliding and Apoſtacy from God, which is directly contrary to our Covenants, and Conanted Work of Reformation; and are guilty of overturning, ruining, and burying, as a thing no more to be remembred, and contended for, the Covenanted Work of Reformation, and all Teſtimonies given in Favours thereof; and are alſo burying all the national Sins and Defections, which this guilty Nation hath contracted theſe Ninety and two Years bygone, as if they were no more to be remembred, and mourned for: as we are bound and obliged, from the Word of God to believe, that God who cannot lie, nor deny himſelf, is unchangeable, and will not ratify, and confirm from Heaven by an extraordinary Work of Converſion, two contrary Courſes; ſo are we bound to believe this (which to us is a concluding Reaſon) that the Work at *Cambuſlang*, and other Places, of the ſame kind, is a ſtrong Deluſion of *Satan*; whereby the Lord is this Day puniſhing many in this Land with Sin for Sin, according to theſe Scripture Threatnings, *Hoſ.* 8. 11. *Becauſe* Ephraim *hath made many Altars to Sin*;

Sin; Altars ſhall be unto him to ſin. Pſal. 87. 11, 12. *But my People would not hearken to my Voice, and* Iſrael *would none of me: ſo I gave them up unto their own Hearts Luſts; and they walked in their own Counſels.* 2 Theſſ. 2. 10, 11. *Becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe, God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lie.*

Upon theſe and many other Grounds and Reaſons that might be given againſt it; We do for ourſelves, and for all that ſhall adhere unto us in this, hereby expreſly proteſt, teſtify and declare, againſt the Deluſion of Satan at *Cambuſlang*, and other Places, becauſe, as we have ſhewed, it is not agreeable to the Law and the Teſtimomony, the written Word of God, *Iſai.* 8. 20. And we do likewiſe proteſt, teſtify and declare, againſt all the Managers, Aiders, Aſſiſters, Countenancers and Encouragers of the ſame, againſt all ſuch as, by ſubſcribed Atteſtations, or other Ways, give it out to be a wonderful Work of the Spirit of God, thereby labouring to deceive the Hearts of the Simple, and to ſtrengthen their own ill Cauſe; againſt all ſuch as reſort to it, pleads for it, or any Way approves of it; and againſt all ſuch as condemns the Faithfulneſs of ſuch as teſtify againſt it: And, finally, againſt all who paſs it by in Silence, without giving a Teſtimony againſt it.

And

And that this our Declaration, Proteſtation and Teſtimony, may come to the World's View; We do appoint, and ordain, our Emiſſaries, in our Name, to paſs upon the Day of *Auguſt*, 1742, to the Market-croſs of and other publick Places neceſſary, and there publiſh and leave Copies of the ſame, that none may pretend Ignorance hereof.

Given in Scotland *upon the* *Day of* Auguſt, 1742.

Let King JESUS Reign,

And let all his Enemies be ſcattered

FINIS.